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MDO BSKAL BZANG

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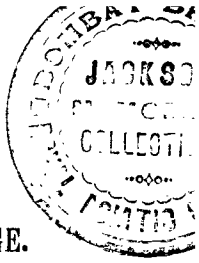
A BRIEF SUMMARY

OF

MDO BSKAL BZANG,*

THE SUTRA ON THE GLORIOUS AGE.

By Sarat Chandra Das, c.i.e.



INTRODUCTION.

The Buddhist sacred books of Tibet are divided into two classes, viz. :—

The *B*ka*h* *h*gyur and the *B*stan *h*gyur—

I. The *B*ka*h* *h*gyur (the translation of the Word of Buddha from *B*ka*h*, command, and *h*gyur, translation), in 108 volumes, forms the sacred scriptures of Tibet.

II. The *B*stan *h*gyur (the translation of the *Çāstras*—*B*stan or the sacred writings of the apostles of Buddha and their successors), in 225 volumes, contains the history, metaphysics, geography, grammar, &c., literature of Buddhism and Buddhist India.

The *B*ka*h* *h*gyur is divided into seven sections, viz. :—

I. *H*Dul-wa, in Sanskrit called the *Vinaya*; in English, the section treating on the moral and monastic discipline of Buddhist monks ; in 12 volumes.

II. Sherab-kyi Pharol-du phyin-pa ; in Sanskrit, *Prajñā Pāramita*; in English, "The Transcendental Wisdom." Under this section there are 21 volumes.

III. Phal-chen, in Sanskrit; Mahāvaipulya Sutra, *i.e.*, the Sutra of Great Extent, consists of 6 volumes.

IV. *D*kon-tsegs, in Sanskrit; *Ratna Kuta*; in English, "The Jewel-peak, or precious things heaped up." There are six volumes of this class.

V. *M*(sde, or simply "*M*do"; in Sanskrit, *Sutrānta* or *Sutra*, signifying a treatise or aphorism on any subject.

* Exhibited by the Honourable Sir Charles Elliott, K.C.S.I., C.I.E., at a meeting of the Asiatic Society of Bengal.

N.B.—The italics and letters underlined are silent.

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The instructions of this class are contained in 30 volumes, marked by the 30 letters of the Tibetan alphabet. The subject of the works contained in these 30 volumes is various. The instructions are, in general, attributed to Çākya Buddha, and were compiled first, immediately after the death of that sage, by Ananda, one of his principal disciples, his cousin and his particular attendant. The greater part of them consists of the moral and metaphysical doctrine of the Buddhist system; the legendary accounts of several individuals, with allusions to 60 or 64 arts, to medicine, astronomy, and astrology. There are many stories to exemplify the consequences of action in former births; description of orthodox and heterodox theories; moral and civil laws; the six kinds of animal beings; cosmogony and cosmography according to the Buddhist notions; the provinces of several Buddhas; exemplary conduct of the life of any *Bodhisattva* or saint; and, in general, all the 12 kinds of the Buddhist scriptures are to be found in this section. There are likewise, many treatises that were delivered at the special request of some real or fictitious individuals. This is the general mode employed for illustrating and confirming any established dogma, customs, or manner, among the Buddhists of ancient India.

VI. *Myan-hdas*; in Sanskrit *Nirvṇṇa*, in 2 volumes. Both the volumes treat of the Mahāparinirvānam, or the entire deliverance from the worldly or transmigratory sufferings.

VII. The last division of the *Bkah gyur*, is that of *Rgyud*, in Sanskrit, *Tantra* (mysticism) or esoteric doctrine, in 21 volumes.

MDO BSKAL BZANG.

The contents of the first volume of the fifth section called *Mdo*, marked by the letter ཀ *ka*, are as follow:—

This has for its title "*Mdo Bskal-bzang*," the Sutra on the Glorious Age; or, more fully, in Tib. *Hphags-pa bskal-pa bzang-po shes-bya-wa theg-pa chhen-poi mdo*, in Sanskrit *Arya bhadra kalpikā nāma mahā-yāna Sutra*, the very holy aphorism, entitled the excellent Glorious age. There are pictures of two images with there attendants and devotees, on the first page, representing Çākya Muni, the Buddha of the present age and Maitreya (*Champa in Tib.*), the coming Buddha.

THE FIRST PAGE IN GOLDEN LETTERS.

ཨཨཨ, are symbols of the three gems, *i.e.*, Buddha, his Church and Word.

རྒྱ་གར་སྐད་དུ *Rgya-gar ṣkaḍ-du*, in the language of (Gya-gar) India.

ཨཱརྱ་བྷ་དྲ་ཀལྤ་ཡི་གཏུ་ཚུ་མ་མཛོ་ལྡན་སྡུ་དེ *Arya Bhadra Kalpikā nāma Mahāyṇna Sutra*, the aphorism of the Greater-vehicle called the Sutra of the Glorious Age.

བོད་སྐད་དུ *Boḍ ṣkaḍ-du*, in the language of Po (Tibet).

འཕགས་པ་བཟླས་པ་བཟང་པོ་ཞེས་བྱབ་པ་རེན་པོ་ཅེ་མདོ *Ḥphags-pa bṣkal-pa bzaṅ-po-pa shes bya-wa theg-pa chhen-poḥi ṃdon*, the aphorism of the Greater-vehicle called the Sutra of the Glorious Age.

བམ་པོ་དང་པོ *Bam-po dang-po*, chapter the first.

སངས་རྒྱས་དང་ *sangṣ rgyas daṅ*, and the perfected and purified One;

བྱང་ཆུབ་སེམས་དཔའ་ཐམས་ཅད་ལ་ཕྱག་ཚལ་ལོ *Byaṅ chhub sems ḍpaḥ thams chaḍ-la phyag ḥtshal-lo*, reverence to all Buddhas and *Bodhisattvas* (saints).

འདི་སྐད་བདག་གིས་ཐོས་པ་དུས་གཅིག་དུ *Ḥdi ṣkaḍ bḍag gis thoṣ-pa duṣ gchig-du*, thus hath been heard by me, once on a time;

SECOND PAGE.

བཅོམ་ལྡན་འདས་མཉན་ཡོད་ན་བཞུགས་ཏེ *Bchom ldan ḥdaṣ ṃñan yoḍ na bṣhugṣ-te*, The Blessed One (Buddha) while residing in the city of Çrāvasti (in ancient Oude).

དབྱར་གནས་པར་བཞུགས་བཞུགས་ནས *Ḍbyar gnaṣ-par bṣhugṣ bṣhugṣ naṣ*, still during the summer (recess period);

དབྱར་ཟླ་གསུམ་འདས་པ་དང་ *Ḍbyar zla gsum ḥdaṣ-pa daṅ*, the three summer months having passed away;

ཆོས་གོས་མཛེད་དོ *Chhoṣ-goṣ ṃbsoḍ-do*, (He) prepared (a suit) of religious dress.

ཆོས་གོས་མཛེད་ནས *chhoṣ-goṣ ṃdsoḍ naṣ*, the religious clothes being prepared;

ཆོས་གོས་མནབས་ཏེ *chhoṣ goṣ ṃnabṣ-te*, putting on the religious dress;

ལྷུང་བཟེད་ཐོགས་ནས *Lhuṅ-bzeḍ thogṣ naṣ*, carrying the (mendicant's) alms-bowl;

ཡངས་པ་ཅན་གྱི་གྲོང་ཁྱེར་ག་ལ་བར་དེར *Yaṅṣ pa chan-gyi groṅ khyer ga-la-wa der*, proceeded to the city of Yang-pa-chan (Vaishali).

དགེ་སློང་འབུམ་དང་ཡང་ཐབས་ཅིག *ḍge-sloṅ ḥbum daṅ Yaṅ thabṣ chig*, being in brotherhood (in terms of perfect equality of living) with one hundred thousand *Bhikshus* (monks);

བྱང་ཆུབ་སེམས་དཔའ་བྱ་བ་ཕྲག་བརྒྱད་བཅུ་རྩེ་དང་ཡང་ཐབས་ཅིག་ཏུ་གཤེགས་ཏེ *Byaṅ-chhub semṣ dpaḥ bye-wa phrag ḅrgyad ḅchu ṣñeḍ daṅ yaṅ thabṣ chig-tu gshegṣ-te*, also in the sacred order with about 80 millions of *Bodhisattvas* (perfected saints) ;

Third Page.

བྱོན་ནས་ཙྷལ་ཆེན་པོར་གཅེགས་པ་དང *Byon-naṣ Tshal-chhen-por gçegṣ-pa daṅ*, having arrived at the " Great Park."

ནང་དུ་ཡང་དག་འཇོག་ལས་བཞེངས་སོ *Naṅ-du yaṅ-dag ḥjog-laṣ ḅsheṅṣ-so*, entered inside (of the park) and (having) seated himself and his companions in order.

བྱང་ཆུབ་སེམས་དཔའ་མཆོག་ཏུ་དགའ་བའི རྒྱལ་པོ་དེ་ཧང་ནང་དུ་ཡང་དག་འཇོག་ལ་ཞུགས་པ་ལས *Byaṅ-chhub semṣ ḍpaḥ ṃchog-tu ḍgah-waḥi ṛgyal-po de-ḥaṅ naṅ-du yaṅ-dag ḥjog la shuçṣ-pa laṣ*, the *Bodhisattvas* Promodya Rāja who was also seated inside in that state ;

ནང་དུ་ཡང་དག་འཇོག་ལས་ལངས་ཏེ *naṅ-du yaṅ-dag ḥjog-las laṅṣ-ti*, rising up from his seat thus addressed the Blessed One.

This *Sutra* was delivered by Çākya Muni in a place called "The Great Grove," on his way from Çrāvasti (in ancient Oude) to Vaishali at the request of a *Bodhisattva* (saint), called Promodya Rāja. His audience comprised large numbers of religious and secular persons of both sexes, *Bodhisattvas*, and several classes of gods and demi-gods.

Çākya Muni elaborates on the doctrine of *Nirvāna*, which, in Tibetan, is called *Mya nan laṣ ḥdaṣ-pa* (passed away from misery and sorrow) ; hence the state of supreme beatitude. *Nirvāna*, among the Buddhists of the (Northern, *i.e.*) *Mahāyana* School, is (held to be) within the reach of those who have acquired perfection in the following moral virtues, viz. :—

(1) Charity (*Dāna Pāramita*).
(2) Morality, behaviour (*Çila Pāramita*).
(3) Self-control and patience (*Kshān-ti Pāramita*).
(4) Fortitude and industry (*Virya Pāramita*).
(5) Meditation and contemplation (*Dhyāna Pāramita*).
(6) Knowledge and Wisdom (*Prajñā Pāramita*).

Each of these six *Pāramita* is described in all its bearings to the others, in consequence of which there are 36 sub-*Pāramitas*.

They are divided in the following manner:—

I.	II.
1. Charity of charity (*dāna*).	Morality in reference to *Dāna.*
2. Charity in reference to *Çila.*	Morality „ „ *Çila.*
3. Charity „ „ *Kshānti.*	Morality „ „ *Kshānti.*
4. Charity „ „ *Virya.*	Morality „ „ *Virya.*
5. Charity „ „ *Dhyāna.*	Morality „ „ *Dhyāna.*
6. Charity „ „ *Prajñā*	Morality „ „ *Prajñā.*
and so on.	

Again in some of the *Sutras*, the names of additional *Pāramitas* are mentioned such as—

(1) *Upāya Pāramita* (means and resources).
(2) *Praṇidhāna Pāramita* (resolute faith).
(3) *Bala Pāramita* (moral fortitude).
(4) *Jñāna Pāramita* (knowledge).

The Buddhists of the Southern School chiefly deal with these ten *Pāramitas.*

The last subject, after some dogmatical and moral instructions on the perfections and proceedings of Buddha or Jina, given by Çākya (from leaf 4 to leaf 150) at the request of the above-mentioned *Bodhisattva*, first in prose and afterwards repeated again in verse, is the enumeration of one 1,005 Buddhas. Four of these have already appeared and the rest are to come hereafter, commencing with Maitreya. The list of these Buddhas commences with Krakuchhanda. It specifies 16 articles of each of them in the following manner:—

The name of the Buddha.

1. The place of his nativity.
2. His race.
3. The extent or sphere of his shining beam (saint's glory).
4. His father.
5. His mother.
6. His son.
7. His attendant.
8. He that is most sagacious among his disciples.
9. He that is most skilful among his disciples in performing miracles.

10. The number of his once assembled disciples.
11. The number of the members of the second assembly of his religion.
12. The number of those present in third assembly during his life-time.
13. The measure or extent of his life in that age.
14. The duration of his religious institution.
15. His relics.
16. The shrine (*chaitya*) built for those relics.

This volume contains 547 leaves and 26 *Bampos* or chapters. From leaf 4 to leaf 150, the contents are valuable on account of the elucidation of the doctrine of *Nirvāna* according to the *Mahāyāna* (Greater-vehicle) School. From leaf 150 to 158 only the fancied Buddhas are enumerated, and afterwards from 159 to 459 their names and the other points. Their names are, in general, significant words, and denote some virtues, or good qualities, or some beautiful, agreeable, grand, precious, &c., object of nature.

From leaf 459 to the end of the volume, Çākya Muni repeats again, at the request of the *Bodhisattva* Promodya Raja when those Buddhas first formed their minds for arriving at the Supreme wisdom, or of becoming *Bodhisattvas*, and what they offered to the Buddhas who had preceded them, at different times, made their vows and prayed that they might obtain, in consequence of their moral merits, final emancipation from transmigratory existence, or arrive at perfection.

The *Tathagata* Krakuchandra, the first Buddha of the present *Kalpa* (age), conceived faith in the doctrine of Supreme enlightenment by presenting a golden umbrella to the last Buddha of the past *Kalpa*, called *Tathagata* Narachandra. The thought of acquiring *Bodhi* dawned in the mind of *Tathagata* Kanaka Muni, when in a former birth, being a garland-maker's son, he first presented a flower wreath to the *Tathagata* Simha. The Buddha Kāçyapa, a Brāhmana in a former birth received instruction in the doctrine of Supreme enlightenment and became a convert to Buddhism by presenting a waist band to Buddha Champakavara. "I, too, said the Blessed One, when once born in this world as a low-caste man, first perceived the saintly grace of the Buddhas by presenting a quantity of gruel to the *Tathagata* Mahā Çākya Muni. *Bodhisattva* Maitreya, when he was born as an Emperor of this Universe, named Vairochona, invited the *Tathagata* called Mahā Kshama to a breakfast, and thereby got the first

conception of *Bodhijñāna*. And lastly, the last Buddha of the present *Kalpa*, called *Tathagata* Dhriti, at the time of begging alms, was, met by *Tathagata* Vyuha Rāja. He gave what was asked of him by selling his person, and thereby imbibed faith in the doctrine of Supreme knowledge.

From page 541 to 547, the contents are about the advantages to be derived from imbibing faith in the Buddhist doctrine in general. The effect of a least offering to a Buddha in faith is said to be immense and endless as to effect, the giver, in all his births, so that he is sure, to gain the *Bodhijñāna* at the end. The good that may accrue to one who has in faith made a gift to a Buddha is indeed inconceivably great. He may be sure of never entering any of the eight undesirable conditions of existence and misery till the time of his entrance into the state of Eternal Peace.

I. BUDDHA KRAKU CHHANDA.

1. In the city of Bhadra in Rāja griha.
2. He was born of the Çākya race.
3. The length of his Glory was 4,000 fathoms.
4. Yajna.
5. Brahma Rāṇi.
6. Uttara.
7. Purṇamati.
8. Bhikshu Viçārada.
9. Kalyāna.
10. Forty thousand.
11. Seventy thousand.
12. Sixty thousand.
13. Forty thousand years.
14. Eighty thousand years.
15. In one globular mass.
16. Deposited in one *chaitya*.

II. KANAKA MUNI.

1. In the country of Panchāla or Panchika.
2. Brāhman.
3. Two thousand fathoms.
4. Agnidatta.
5. Uttara.
6. Vijayasena.
7. Mangalavan.

8. Parama.
9. Jaya.
10. Seventy thousand.
11. Sixty thousand.
12. Fifty thousand.
13. Thirty thousand years.
14. One thousand years.
15. In globular mass.
16. Deposited in one *chaitya*.

III. KĀÇYAPA.

1. Chetana.
2. Brahman.
3. Five furlongs.
4. Brahmadatta.
5. Danni.
6. Sarthabaha.
7. Sarva Kalyāna Mitra.
8. Bharadvāja.
9. Jayatāra.
10. Twenty thousand.
11. Twenty thousand monks.
12. Eighteen thousand monks.
13. Twenty thousand years.
14. Seventy thousand years.
15. In globular mass.
16. In one *chaitya*.

IV. ÇĀKYA MUNI.

1. Capilavāstu.
2. Kshatriya, a descendant of Gautama.
3. One fathom, or two yards.
4. Suddhodana.
5. Māyādevi.
6. Rāhula.
7. Ananda.
8. Çāriputra.
9. Maudgalyāyana.
10. Not known.
11. Not known.
12. One thousand two hundred and fifty.

13. One hundred years.
14. Five hundred years.
15. In great abundance.
16. In several *chaityas*.

V. MAITREYA BUDDHA (the coming one).

1. Pushpamati.
2. Brāhman.
3. Four thousand fathoms.
4. Brahma Bhadra.
5. Brahmapatni.
6. Puṇyabala.
7. Samudra.
8. Jñānaprabha.
9. Dhira Virya.
10. Nine hundred and sixty millions.
11. Nine hundred and forty millions.
12. Nine hundred and twenty millions.
13. Eighty-four thousand years.
14. Eighty thousand years.
15. In one globular mass.
16. Deposited in one *chaitya*,

VI. DHRITI (the last Buddha of the present *Kalpa*).

1. Tejakirti.
2. Kshatriya.
3. Inconceivably great.
4. Sudarçana.
5. Darçya.
6. Malla.
7. Akampya.
8. Nishkāma.
9. Amoha.
10. Immense.
11. Immense.
12. Immense.
13. Immense.
14. Immense.
15. Immense.
16. Will cover all the Universe.

This Buddha alone will perform all the exploits of 1,004 of his predecessors collectively. When the period of his Creed terminates, then will begin the time of the dissolution of the Universe. Within this great period, it is said, 1,005 Buddhas will appear and the duration of human life will rise 18 times to 80,000 and then fall down to 10 years 18 times.

A BRIEF SUMMARY OF THE CONTENTS OF *MDO BSKAL* FROM PAGE 4 TO *BZAÑ* 150.

ONCE on a time Buddha Çākya Muni resided in the great *Sangharama* (hermitage) of Vaishali in Magadha with numerous followers, among whom were *Bhikshus* (ordained monks), *Bodhisattvas* (saints) such as Maitreya, Manju Çri, Avaloketiçvara, and other holy sages who were possessed of fore-knowledge, mental abstraction and the power of achieving miracles. All the *Bodhisattvas* were such as had entirely renounced worldly actions, and gone beyond the reach of the Demon Mara and his evil train. All of them were free from pride, and possessed self-control, forbearance, high supernatural powers, and other extraordinary virtues. Among those saintly devotees of the Great Buddha, there was a *Bodhisattva* named PROMODYA RAJA, who while fasting for seven days was able to stand and walk, to sit without resting on his sides, and study without laziness or sleep. In fact, he was full of enthusiasm and zeal in his ascetical duties. Whilst the Great Teacher was seated in the middle of this great congregation of religious men and saintly sages, deeply occupied with the profound doctrine he had promulgated, this *Bodhisattva* reverentially addressed him in the following manner :—O, Lord! By acquiring perfection in what *Dharma* may a *Bodhisattva* fulfil the wishes and hopes of all living sentient beings, and make them rightly understand the true religion, act according to the precepts of the Buddhas, and desist from sin entirely? The Blessed One thus replied to him: "O, *Bodhisattva*, it is very good, very good!" There is a *Samādhi* (meditation) called the "*ascertaining the nature of all things*" of profound meaning and great efficacy. *Bodhisattvas* who have known it must also have fully acquired perfection in the six transcendental virtues (*Pāramitas*). They have also become acquainted with the 84,000 subjects of *Samādhi* (deep meditation). Such *Mahātmas* (great souls) can know the needs, longings, and the doings of all living beings of the world.

Such souls only can attain to *Nirvāna* when they wish it in no time. O, *Bodhisattva*, I will tell you what that *Samādhi* called the "*Ascertaining of the nature of all things*" is. It should be remembered that, for the true comprehension of this profound subject, the practical working of the following moral duties and acts is essential:—"As you say so must you do"; "as you do so must you say"; "be true to your words and promises;" "make your body pure, speech right, and the mind holy"; "wish to be good and useful to others"; "be possessed of a loving heart, look to the world with compassion"; "do not believe that your desires are real, *i.e.*, the objects (of your desire) that are necessary for their satisfaction are realities"; do not permit your faith in the holy religion to be shaken; be wise in truly good sayings, work for the good and deliverance of all living beings"; do works of utility, being learned in the arts and sciences;" think not much of your body and personal comforts." O, *Bodhisattva*, I shall relate an ancient story. In times gone by, many *Kalpas* before the present one, there appeared in this world the most perfect Buddha, called to you Dharma Megha Nāda-garjana. In the duration of his creed, there lived a Minister of the Buddhist Church, called Guna Kirtidhvaja, who performed the abovementioned *Samādhi*. On the occasion of its recitation and practical operation, there used to assemble many kings, ministers, scholars, and faithful hearers. Many among those who prayed to be put in the way of Peace and deliverance from sufferings, had their wishes fulfilled. The King who favoured this great Teacher for his merits attained the position of an *Aparimita Ayusha* Buddha. The Teacher himself became the Tathāgata Mahā Netra. Again in time immemorial, many *Kalpas* before this, there appeared the Buddha called Abhiniçchaya Teja Rāja, during the term of whose doctrine the measure of human life was inconceivably great. He had numberless devotees and followers, and the world that formed the sphere of his spiritual activity was beautiful and wonderfully designed. During the period that his creed lasted in this world there appeared a religious Teacher of the name of Ratna Kāya Ananta Kirti. Hearing his sermons, numberless people perceived the Truth and became liberated from the fetters of worldly existence and misery. During his ministry, the *Chakravarti Rāja* Abhipriya Açoka Svara became the patron of *Dharma* (Buddhism). He with his 1,005 sons, ministers, officers and subjects heard and saw the practice of this *Samādhi* when it was performed by Achārya Ananta Kirti. In course of time he became Amitāyusha Buddha, and his teacher the venerable

Tathāgata Akshobya, and his 1,005 sons became destined for becoming the 1,005 Buddhas of this *Bhadra Kalpa*, the Glorious Age of good luck and grace.

CHAPTER I.

It is necessary to know the three kinds of charity which constitute *Dāna-Pāramita*, transcendental charity. They are—

(1) Charity pertaining to religious abstraction, Chhos-kyi-*sb*yin-pa.

(2) Charity of extending protection and fearlessness and also self-sacrifice, Mi *h*jig-pa*h*i *sb*yin-pa.

(3) Charity of renunciation, giving alms, *i.e.*, all that pertains to wealth, Zang zing gi *sb*yin-pa.

I. Charity pertaining to religious abstraction. This is practised by holy men who have entered the sacred order of *Bhikshu*, and also by saintly monks, *i.e.*, *Bodhisattvas*. These, leading an ascetical life, do not care for food, clothes, and other necessaries of life, or for residence or comforts of living, nor do they long for fame or honour. In fact, they are required to be indifferent to all these temptations of worldly life while attending to their duties, namely, to ascertain the religious wants of the public: the means how to teach the truths of religion and also how to attend to those who come to learn the tenets of the religion of Buddha. These duties consist in knowing well and explaining the true secrets of their faith, and in stopping what causes the evils of worldly existence, also in perceiving the advantages of deliverance from worldly entanglements, the manner of avoiding and getting rid of pains, and the way of acquiring virtue and merit. As to the study of the sacred literature, they have to pay particular attention to the elucidation of the *Sutras*, *i.e.*, aphorisms, precepts, and explanations in reference to the *Lam-rim*, *i.e.*, the graduated means of deliverance contained in the sacred books.

Should pupils and devotees be inclined to the *Tāntrik* side of the Buddhist doctrine, that is, the peculiar and mystic system of ritual, it is incumbent on them to carefully watch the capabilities and tendencies of the inquirers regarding the esoteric operations they may have in view, and direct them accordingly, when they themselves have been previously initiated in the mystical arts and the secret significations of the terms and syllables of the *mantras*. If,

indeed, they attempt to impart to others and explain what they have not themselves fully comprehended and practised, they are sure to mislead their devotees who will not therefore gain the objects of their wish. It is also enjoined on the members of the holy brotherhood to give up in alms all the proceeds accruing from offerings received by them for the benefit of others.

Again, a devotee should protect animal lives by rescuing them from the grasp of wild animals, snakes, crocodiles, or other carnivorous animals when possible, without killing any animals. If he belongs to the holy order, he should not permit himself to be angry at those wild animals or to lose his temper when chasing them. When he fails to rescue an animal from the grasp of its captor or enemy he should meditate on the unreality of worldly life. It is permissible to kill one for the good of many. In ancient times a brave householder who, by killing a robber, saved the lives of 500 merchants, is said to have acquired the merit of saving many lives at the expense of one. A member of the holy order should save animal life without the least attempt to take a single life, be it that of a snake, lion, tiger, or an insect. When the life of an individual is in question, he should risk his own life in its stead for saving the rest. He should make a venture where it is possible to save, when indeed he has the power to do so; otherwise he may come to grief, like the fox that broke its waist by trying to leap in the manner of a lion. Where prudence is needed, attempt should not be made to show valor, and the discretion of meditation on the moral power of sympathy and compassion for the helpless instead of rushing into danger should be exercised.

This kind of charity may be practised by the members of the holy order as well as by householders who cherish the hope of becoming *Bodhisattvas* eventually.

If one has the power of saving or rescuing the life of another individual from the influence of an evil spirit by means of charms, &c., he should not neglect doing so, but if he has not the power or means of overpowering the evil spirits, he should threaten them, call the good spirits to his aid, and lastly, when all other resources fail, he should meditate on the merit of extending mercy to all living beings and of feeling compassion for the helpless. To heal the sick by medicine and other means, to save the starving by food and drink, to protect a country from the injuries of fire, water and wind, and from famine by causing rains to fall from the skies

by his supernatural powers and means, are the works of charity to which he should not under any circumstances demur, but boldly come forward to perform them with cheerfulness and zeal.

II. The *Abhaya Dana*, *i.e.*, extending protection and assurance of fearlessness to others. This charity requires perfect self-denial and self-sacrifice. Its practice is of utmost importance to all living beings. Buddhas have set the highest value on the good work of saving and protecting animal life, over and above all other virtues, that may be acquired by ordinary exertion. If one has the power, he should surmount all danger, to do that kind of duty, *i.e.*, risking one's own life to save another's life. To ransom the lives of animals that are being led to the place of slaughter, to save convicts from the hands of executioners when they are being taken to be killed under the sentence of a Court, and to protect animal life of all kinds in general from destruction, constitute the highest works of humanity.

III. Ordinary charity, *i.e.*, in gifts. The objects of one's charity should be the following 10 :—An enemy, friend, a neutral party (neither friend nor enemy), the guilty, meritorious, high, equal or inferior, happy and miserable, &c., the rich and the poor alike are worthy of one's charity ; but particularly, the real objects of charity are those who are indigent and in want of food and clothes. If those who are really in need of religious instruction and also of property for religious purpose can be found, it is of the highest importance to satisfy them; for the accumulation of merit to one's self, by help of this kind the attainment of Buddhahood is ensured. There should be a spontaneous desire for seeking after the objects of charity and cheerful readiness in the heart to give. The consciousness, *i.e.*, the thought that one's property and wealth are not his, but that they are for and of others, *i.e.*, of those who are in need of them : and the belief that those who come for alms are really friends who have come to shower on one's self the bounty of merit is in this instance transcendental charity. It is the means for leading to perfection by unhindered charity. The sight of beggars should be refreshing to him inasmuch as they come to him for relief with a cheerful confidence in his generosity.

When giving away in charity, his conduct towards the high and the low should be uniform. He must not regard with envy the great, nor show contempt towards the poor and the low. He must not view with a sense of equality or rivalry those who are of equal rank with him. To the happy and prosperous, he must offer his full sympathy, and to the miserable his pity. Without regarding his enemy with

anger, his friends with excessive love and his equal with indifference, he must befriend all.

Compassionately looking to those who are faulty, sinful, and of impure morals, he should regard the talented and the good with respect. To them and to those poor persons who come for his bounties, he should give his generous help without showing any invidious distinction. He should not long for wealth or any return for his charity in this life. In giving to others he should not pray or hope for human or divine happiness to which his merits may entitle him. Perfectly indifferent to his personal interests, even to the limit of wishing for supreme beatitude, he should devote his entire self to that chief duty—to work exclusively for the good of others, and for the salvation of others, for in doing such works he ensures his own salvation.

The greatest hindrance to charity being avarice, it is essential for those who aim at acquiring perfection in charity to be free from it. They should practise charity gradually, so as to become absolutely free from that fatal conviction which makes all cling to worldliness—"*this is mine, this is my body, this is my property, this is my talent, virtue, merit*" and so on. If at the time of doing some great acts of renunciation, the least avarice is permitted to enter his mind, or if there be any regret in his mind at the sacrifice he makes or intends to make, the act will not be a move towards the attainment of perfection in charity necessary for *Bodhisattva*-hood. It is said that as a merchant deals with his goods, so should one learn to practise how to give his wealth in charity—

Zong-la Tshong-pa ji *b*shin-du
*S*byin-pa la ni *b*slab-par bya.

Just as a merchant first of all disposes of articles of inferior quality, keeping back the good ones, so should one begin, with charity by giving food, clothes, money, &c., at the outset, according to his means, and thereby be habituated to it, and then, by degrees he should increase the measure of his gifts both in quality and quantity for the deserving.

Although it is enjoined on all aspirants for *Bodhisattva*-hood to give in charity everything they may possess; yet there are exceptions to the rule to be attended to under peculiar circumstances. No ordained monk of the order of *Bodhisattvas* is allowed to give in charity his dressing clothes. Again in reference to time, they are precluded from giving food and edibles to *Bhikshus* and to those who observe the

Uposatha (fast) when the sun has passed the Meridian. In reference to things to be given to parties, it is prohibited to give wine or unclean food to *Bhikshus* who observe vows, and to give unwholesome food or drink to the sick that is likely to aggravate their illness. It is also enjoined upon the giver that poison, should not be given to anybody when asked for, lest that be administered to kill somebody, nor weapons should be given to the enemy or to evil people, who are likely to turn them against the innocent. Charms, and *mantras* which possess powerful efficacy to do evil, should not be taught when asked for by an applicant. Nor should the sacred scriptures or books of religion be given to a non-believer, or to those who, for a consideration, will sell them again. But they should not be denied to a believer or seeker in faith, after knowledge of the holy doctrine.

Regarding giving one's children, wife and even body or self to charity, it is not permissible in all stages and circumstances of a devotee's life. When one has acquired sufficient moral fortitude, then can he attempt to work these extreme cases of self-sacrifice and to make extraordinary gifts, but still there are exceptions to its practice. One should not sacrifice his own life for a little cause while it is of the utmost necessity to preserve it for the interest and good of many, of his nation and the world. One should not give his life to a cunning man or a hypocrite or an ambitious person or to a mad man. When at this stage some one comes and asks for his son, wife, &c., he should politely decline to make a gift of any of these, and while doing so meditate on his attaining to that stage of spiritual culture, where such gifts would be possible for him to make without any sin. Though now practically failing to do an act of charity it should be done by his moral will.

When virtue of by being the king of a country one is the owner of his people, his family and even of his parents, and has the power to dispose of them at his will, the giving away of any of these in reckless charity, *i.e.*, in a thoughtless manner, regardless of their feelings, is indeed a great sin. The giving of a child or even a servant, under the circumstances, should be regarded as selling up one's own parents to another's servitude. Generally, a king who has taken the vows of a *Bodhisattva*, beginning with little charity, should gradually but cautiously widen the scope of his generosity, and steadily proceed in the attainment of saintly culture and perfection. He will reach the stage of being able to cheerfully make gifts of his people, children, wife, &c., and lastly, of his own person, should he

wish it, for the benefit of others, regardless of other considerations, such as moral or religious.

At the time of giving, rough expressions, unpleasant looks, fretful airs, scoffing, putting the applicants to some hardship to get access to his presence, should be carefully avoided.

Having given assurance or promised to give a specified amount or quantity in charity to an applicant, if afterwards it is not given, or if offered to be given less or little, and that in instalments, the devotee will never be able to reach perfection in charity. If he is able to give anything at once, the devotee should not promise to help by instalments, so as to tire the patience of the suitor and at the same time permit himself still to remain attached to the property he has avowed to give away. In giving alms the giver should not show indifference or disrespect to the receiver, or be idle in fulfilling his promise, as also to make another man give for him, or throw the object to be given towards the receiver, or make over the gift by his left hand.

One should not procrastinate in giving alms or making gifts, saying that he must first accumulate or hoard money and then give. Such hesitation, waveringness, or indetermination in the matter of charity is not conducive to the acquirement of perfection in charity.

The manner of making alms.—When it is possible to hold by his hands the things or property to be given away in charity, the giver should take them on the joined palms of his hands, otherwise touch it or allude to it and make the following prayer in perfect sincerity:—Whatever merit have I acquired before this, or will now acquire by these presents, and shall acquire hereafter, may they all go to the benefit of all living beings, so that their sufferings may be alleviated by them, their sins diminished, and may they, being thereby delivered from misery, attain to the perfected position of the all-knowing Buddha.

Charity connected with the six transcendental virtues:—

(1) That charity which is done by a heart absolutely free from avarice is called *s*byin-pa*h*i *s*byin-pa, *i.e.*, the charity of charity.

(2) The charity of Sila, *i.e.*, of morality, consists in giving with absolute disinterestedness and without the thought of benefiting himself thereby, even indirectly, and also behaving with those about him with pure body, pure speech and pure mind.

(3) The charity of *Kshanti* consists in giving with absolute self-control. The giver should not lose his temper

or become any way disturbed in mind on account of the clamour or any discourtesy in the conduct of the applicants for help. He should perform his vows of transcendental charity with perfect self-possession and forbearance to those who are about him.

(4) In the charity of *Virya*, *i.e.*, absolute assiduity, the giver must be full of zeal and earnestness. He should be sincerely forward and cheerfully active in giving alms or doing help of all kinds.

(5) If while doing an act of charity his mind rests entirely on the thought of other's good, he performs the charity of *Dhyana*, *i.e.*, meditation.

(6) Lastly, if the giver has fully comprehended the nature of himself, of the thing he is giving, and of the party receiving his help, the charity he does thereof is called *Prajna Dána*.

*B*dag *h*dsin *b*dag-gir *h*dsin-pa*h*i, *D*ngos-po kun-la mi *g*nas-pàr ; Sems chan kun-la smon slad-du, Ser sna ma *m*chhis *s*byin *g*ton Shog!

The worldly objects to which I cling by holding that "this is mine, being illusive and immaterial, *i.e.*, perfectly hollow, do not for the good of the animate world covet, but give away in charity to those who may get relief by their use from sufferings."

CHAPTER II.

Sila Paramita.

The second *Paramita*, called Sila, is moral excellence. The Buddhists attach the highest importance to its observance. In short, the entire *Vinaya* scriptures relate chiefly to the moral discipline of the monks during their residence in monasteries and solitude, and also in the company of others when they go abroad.

Sila Paramita is divided into three sections:—

(1) Morality in reference to avoiding or giving up evil thoughts or habits.

(2) That relating to the acquirement of the higher qualities, virtues, and powers.

(3) The morality as regards exerting one's self in the interest of others, public or private, &c.

I. When a devotee has been able to keep up his promise, and also to strictly give effect to what he has avowed himself to do by assurance, he will have acquired the strength of morality or fortitude. When he fails to keep his word, or has no desire to observe his vows, he is not likely to be of any service to the world or to himself, for owing to his moral depravity he is destined to fall headlong into hell. If the devotee who seeks *Sila Paramita* is a house-holder, he should abstain from the ten unholy acts and take the vows of an *Upasaka*. On every holy occasion and day in the month he should observe the usual *Uposatha* fast. Having taken the vows of *Mahayana Uposatha*, he should carefully observe them. He should be free from the commission of the four great sins—killing, taking what is not given, impurity of morals, and telling what is not a truth; and also the minor sins—drinking, using high bedsteads, easy seats, strings of beads (as an ornament), perfumeries and scented ointments, colouring his complexion, musical entertainments, and taking food out of time, *i.e.*, of the usual prescribed time, which are called the eight secondary sins.

If he has entered the holy order of *Pravrajya* (renunciation), as long as he remains a *Sramanera* (novice monk) he should observe the 36 moral prohibitions; and if he is an ordained monk, he must observe the 253 restrictions enjoined on the holy brotherhood. (In the case of a nun (*Bhikshuni*) 364 restrictions are needed to be observed.) Lastly, if the devotee be a monk, or nun, or layman of the *Mahayana* persuasion, he is bound to observe the following:—

the 8 moral observances (*Shiksha of Pranidhana Chitta*);
the 18 *H*jugsdan gyi *b*slab-bya *r*tsa *l*tun;
and the 46 sins.

If he belongs to the *Tantrik Mahayana* order of monkhood, he must carefully observe the vows against the 14 principal sins and the eight great sins enumerated in the Tantras. In any case it is essential to guard one's self against falling into the sins enumerated in the Book of Buddha's commands. Under no circumstances should he do, or think of doing, injury to others.

II. *The morality in the acquirements of virtue and qualifications for the same.*—He must, after observing the abovementioned duties, attend to the acquisition of learning which belongs both to the orthodox and the heterodox schools, and also of arts, sciences, &c.

He should then study the metaphysical teachings of the Buddhist schools, as well as those of the Brahmanical schools, both of the ordinary and extraordinary (Tantrik) schools. In acquiring a critical

knowledge of the various *Darsanas* (doctrinal theories) in the Brahmanical as well as in the Buddhist schools, or also of the doctrines that are foreign to them, he should be careful to avoid mixing up the tenets of one religion with those of another. In the higher spiritual studies, such as *Bskyed* Rim (*Utpadana Krama*) and *Rdsogs* rim (*Sampadana Krama*), *i.e.*, the processes of the development of the higher powers and of the attainment of perfection by mental concentration and other methods.

If these are hard to acquire, his mind not being prepared for abstruse and metaphysical questions by culture in former life, he should still persevere in his studies with assiduity. This will pave the way for his acquiring learning and culture with great facility in a future existence.

Having gained knowledge and culture to some extent, he should not stop to exert himself more to carry them on to the furthest limit that is possible to reach in this life.

The state of spiritual development to which his self will be carried in this manner will open to him prospects of a happier and sublimer existence in the future. Indifference to worldly matters when he has renounced them, and concentration to objects spiritual, will lead him directly to sainthood.

III. In reference to moral duties for serving others and also to exerting himself for the good of others, there are four points to be considered:—

(1) To help and befriend others on a good and holy undertaking.

(2) To show the right means and method of doing an action to one who is ignorant of them.

(3) To be useful to others in many different ways, often gratuitously.

(4) Help should be given to those who deserve it, whether asked or unasked, and to the following:—Those who are oppressed by pains and misery, are destitute of means and full of wants, have no place to dwell in or take shelter, and are endeavouring to live in peace and purity, and also to those who live improperly.

There are some hardened sinners and wise unbelievers whom he should subdue by miraculous exhibitions of his high spiritual powers, should he have acquired them.

In his above services he should always adhere to the commands of Buddha, and preserve the purity of his own morals and conscience. He should always be careful that in wishing to do good to others and also by meaning well, he does not do them an injury or any cause of ruin. There are circumstances under which the lives of animate beings are sometimes sacrificed for personal benefit. Greatest caution should be taken by those who are for saintly perfection to acquiesce in an indirect crime. For the purpose of rescuing the life of even a bird, the *Bodhisattvas* do not hesitate to risk their own lives; but those who have not attained to that stage of perfection will, more or less, ponder well to do works of self-sacrifice according to the light they have received in the spiritual plane. Again, when the safety of the lives of higher and saintly beings, or even that of an animal of the lower order, are in danger, there is little harm in committing a small moral sin. For example, when an animate being—say a man, a quadruped or a bird—has escaped from the enemies' hands, it is not improper for the candidate for perfection in Sila to say a lie. The weight of merit gained in saving a life preponderates over the trifle of a sin—saying an untruth.

Khrims kyi stshul Khrens *s*kyon-me*d* ching,
Tshul-khrims *r*nam-par dag dan *l*dan,
*R*lom sems me*d*-pa*h*i tshul khrims kyi*s*,
Tshul khrims pharol phyin *r*dsog*s* Shog.

By moral discipline faultless made,
Our conduct becomes pure and good,
When free from arrogance and pride,
May our morals perfection gain!

CHAPTER III.

Kshanti Paramita,

or perfection in *Kshanti*, *i.e.*, self-control, patience and forbearance.

1. First of all the nature of the subject of *Kshanti*, *i.e.*, the mind, should be carefully considered.
2. The advantages or usefulness of *Kshanti*.
3. The evil effects of being without *Kshanti*.

I. Whatever may be the causes of disturbance, either external or internal, the mind of the devotee aiming at *Kshanti Paramita* should be least affected or agitated under any circumstances.

The sentient animate world is vast and immense like the sky. It is not in the power of anybody to subdue them spiritually in any manner. If the mind that is subject to anger and passions can be disciplined, then in fact the world, not to speak of one's enemies, will have been subdued. It being impossible to discipline the external world by individual efforts, the controlling of one's own mind should be attempted, as that would be a preliminary step to conquer the world. How silly it is to think of conquering the world before one has been able to subdue the nearest being, that is, one's own *self*. It is only possible to conquer the world, like Buddha, by wrathlessness and love.

Whoever has suppressed his passions by self-control will indeed secure to himself happiness for this as well as for the future. The *Bodhisattvas* from the beginning learn to appreciate the value of *Kshanti* to promote the welfare of the world by example.

A patient, unruffled mind (man) has but few enemies. His friends and relations do not separate from him even in adversity. His worldly success and spiritual happiness increase. He seldom finds cause to repent. When his body breaks down, his mind rises above his earthly tenements, and being full of hopes and cheerfulness he rejoices at the prospect of entering into a communion with the happy ones in heaven. Nothing is so good as self-control for the conquest of the world and for the ensurance of happiness both in this world and in other conditions of future existence. Being himself possessed of self-control and conscious of its value, he induces others to benefit by his example. When he happens to observe the same in others, his joys become boundless.

The mind that is indifferent to the good of others needs only the virtue of *Kshanti* to raise it up to a higher level, for then it will see its folly and meanness.

In the world those who are good, wealthy, prosperous, and fully guarded against anger by the virtue of *Kshanti* can really bless themselves with the ornament of righteousness. Those who are possessed of self-abnegation are indeed powerful for doing good. Such men serve like showers of rain that put out the fire of selfishness and evil-mindedness in this burning wilderness of the world. The garlands of their fair fame are welcomed everywhere. Those who possess the good name of being adorned with virtue and talents are considered to be the embodiments of accomplishments only when they possess self-control and patience.

THE EVIL EFFECTS PRODUCED FROM THE WANT OF *Kshanti*.

The merit of the works of charity and other great virtues, and also those of doing reverence and worship to the *Tathagatas*, accumulated during a thousand *Kalpas*, may be destroyed by a single indiscreet act done under the impulse of anger. If the mind is influenced by anger, it can never have peace, nor can it gain real happiness and joy—sleep forsakes it, judgment vanishes. If any body brings wealth and honour to an angry man, or does him a kind act, he returns him insult and wrath. In sooth, happy among the angry are few, so to speak. In the absence of self-control and patience men become blind.

With the increase of anger the evil-minded lose their happiness, due to former acts of merit. Such men, even when they are benefited in their troubles or saved in danger, instead of gratefully returning the kindness, kill their benefactors or do them mischief in various ways. At last, when the weight of their iniquities and sins becomes full, they fall headlong into hell, there to suffer the consequences of their wickedness and other evil deeds.

There is no sin like anger, no asceticism like *Kshanti* (self-control and patience). In whatever manner you can do, therefore practise and meditate on that noble and incomparable virtue—*Kshanti*.

The virtue of *Kshanti* should be observed in the following manner:—

(1) Not to think or take notice of a mischief or injury done by another to one's self when one can help it.

(2) To bear patiently a misery or pain, or an injury to one's interests, without allowing the mind to brood over it or meaning revenge.

(3) To be always intent on religion and the practices of moral virtues with perfect temper.

Regarding the first, it has been remarked by a *Bodhisattva*:—When the animate beings of the three worlds kill one another out of anger and spite, do sin by reviling each other under wickedness and rage, the good who wish to enter the Law of righteousness should remain in even temper, unruffled by the sight or the thoughts, repugnant though those misdeeds may appear to themselves, and, in the fullness of their compassion for the wicked and their victims, should meditate for the fallen and for their deliverance from the suffering world.

If it be in the power of one to return, for an injury received, in kindness, out of compassion, to him must come the blessings of the

Paramita of *Kshanti*—the perfected condition of self-control and patience.

When a man is in distress and misfortunes beset him on all sides, he should not be cross or fretful at others, bewildered or lose his patience; for then he will be plunged in greater miseries by earning demerit, and even after he has got over them he should not behave like a misanthrope. He should encounter adversity with fortitude. If his courage fails him and he gives himself up in despair, little sufferings will appear to him as intolerable torments. If he can boldly confront misfortunes, he will overcome serious difficulties with ease, and ultimately grave matters will not affect the tranquillity of his mind, nor try his power of self-control. His vow should be—"Under heat and cold, wind and rain, disease, torture and painful confinement, I shall not lose the balance of my mind; for otherwise I shall not gain perfection in *Kshanti*." They are most meritorious and talented who can preserve the peace of their mind in adversity. It is under the trial of misfortunes that the merit of *Kshanti* shines forth. If there be no sufferings, there will be no test of virtue and no desire for deliverance. But a seeker after perfection in *Kshanti*, even when he is not in adversity, should learn by observing the miseries of his fellow-beings, of which there is no limit in this world. When out of fear of the miseries and troubles of others, the conception of virtue dawns in his mind, he will continue to identify himself with others and his own miseries with those of theirs, merging as if it were his personality in that of every living being of the suffering world, and be intent on the means of deeply inquiring into the causes of sins. On account of the bitter consequences already experienced by him, he will acquire patience and cheerfulness in adversity.

Considering his own troubles and remembering with what difficulty he had to get over them, he will smile at other people envying his position, which may appear prosperous to them from a distance. He is fully aware how deplorable is the condition of those who have been groping in darkness for happiness which is hollow and vanishing. He looks towards them with compassion.

Again, the present misery being considered as the consequence of former deeds (*karma*), it should be borne with patience, and at the same time measures should be taken, such as performing religious service, acts of merit, &c., so that any impending calamity may be averted, encountered or easily passed over. If under its pressure he loses

his self-possession and be induced to commit sin in desperation, he will bring upon himself greater misfortunes and thereby aggravate his misery both here and in life hereafter.

Under all circumstances he should not forget to do works of merit for himself and others, bearing in mind that, having been existing from eternity, he had to suffer from endless miseries. Now, in the present life, that he is in an easy state, why should he forget to patiently work for himself and for other living beings? Even in monkhood, when one has nothing better to give to others in their distress to assuage their pains, he should cheerfully share his own food and raiments with them, and serve them with medicines and other articles of indispensable need that he may possess. While living in solitude for meditation, study, and service of his spiritual instructor and the three Holies, he should not mind the privations, but work with patience.

Lastly, believing in the wonderful powers of the Holies (*Buddha*, *Dharma*, and *Sangha*) for deliverance from the recurring miseries of a worldly life and for leading humanity to Eternal Peace, he should have unflagging faith in them, and at the same time knowing full well that *karma* and their efficient cause and consequences, however fine, are not merely delusions, but realities of his existence, he should perceive the real nature of all things, which is *Súnyata*, *i.e.*, emptiness.

NOTE ON THE MANUSCRIPT COPY OF "DOKALZANG."

In examining the Tibetan manuscripts and xylographs contained in the Asiatic Society's Library, I have found a very old manuscript volume of "Dokalzang." Its leaves are almost all worm-eaten with the exception of the title-page, which is in a fair state of preservation. The title-page begins with two ornamental letters, called "yig-go," or the auspicious head letters, followed by two prependicular strokes meaning full points. Then in Tibetan character is written the following:—"*Rgya-gar skad-du*, Arya Bhadra Kalpikanama Mahayana Sutra." In the language of India, the sacred Mahayana aphorism, called the "Glorious Age." The text of this manuscript volume is full of mistakes. The block-print volume belonging to the Hon'ble Sir Charles Elliott is a correct edition. It is one of the earliest impressions taken from the stereotyped wooden boards that were prepared in 1726A.D. under the orders of King Miwang. Since then no other edition of this work has appeared in Tibet. When I visited the great Printing Establishment of Narthang, near Tashilhumpo, in 1879, I found that the engraving on the wooden blocks of the *Kahgyur* had almost become worn out. Recent impressions from them must, therefore, be very indistinct. "Dokalzang" is considered holiest among the 108 volumes of the *Kahgyur* collection, on account of its containing the names of 1,005 Buddhas of the present *Kalpa*, a forecast of future Buddhism and its power for leading humanity to the state of *Bodhi*, or

enlightenment. There is a small picture at each end of the title-page. One of them is Buddha Sakya Muni with a disk of Saint's glory of blue light round his head, and the other is Maitreya, the coming Buddha. On the back of these two figures of Buddhas there are two rain-bows shewing their celestial position. An equal number of disciples and followers attend them both. In the picture of Sakya Muni his two disciples, Sariputra and Maudgalyayana, are offering him food from their alms-bowels. Ananda, his personal attendant, is waiting for orders, and Subhuti is standing in a devotional mood to note down whatever may drop from his lips in the way of instruction. An Indian king with his wife and child sits on the floor at the foot of Buddha's seat, in anxious expectation of hearing his sermons. The child is looking to the father for wisdom who is dressed in blue typifying worldliness. The Tibetan artist having no idea of the dress of an Indian *Rani* has made the queen look like the wife of a Dokpa chieftain of Northern Tibet. In the picture of Maitreya, his disciples are offering him burnt incense, and a basket full of gems, gold and silver. A Tibetan high-lander, sitting on his knees, with his wife and child, is offering him a large blue gem, called Indra nila. The child is looking to his mother in love for love. The father is dressed in yellow shewing more of religion. The comming Buddha, Maitreya, the personification of love, will bring the Mahayana Buddhism to perfection. He can, therefore, accept gold and silver. Buddha Sakya Muni was an ascetic, and called *Maha Sramana* of the highest order, he having absolutely renounced the world, and preached the *Sravaka* doctrine of perfect poverty, and not touch gold, silver, &c. In some pictures and wood engravings of Tibet, Maitreya, the coming Buddha, is seated on a chair—a posture which is evidently foreign to India. As the Mahayana School of Buddhism obtained its highest development in the Bactrian Empire of the Greeks, which included in it Kashmir, Cabul, Candahar, Herat, and the valley of the Oxus, &c., it is probable that from there the Light of the East was transmitted Westward, or that Christianity was foreshadowed in Sanskrit Buddhist works. The similarity of Christianity to Mahayana Buddhism is striking and Maitreya, the coming Messiah of the Buddhists, who is now the the Regent of the Lord in heaven, called Tushita, will come to this Earth to make all mankind blessed and glorious.

The two pictures represent the two stages in the spiritual progress of humanity. The first picture shows a condition of progressive self-control; the process of self-purification is still at so early a stage that the external conditions of the individual have to be carefully adjusted to his weak condition. He is an ascetic, denies himself abundance of food, he inhabits the woods, and carefully and scrupulously lives a life away from the haunts of men; thus he flies from temptations because temptations may overcome him. So in primitive humanity the conditions of life are simple. The second picture typifies a higher state of self-control and inner development. The previous dicipline has borne fruit, and the ascetic no longer requires to live in the woods or monasteries. At the time of Buddha, or of Christ, a new era was inaugurated when the children of God "*live in the world though not of it.*" Surrounded by temptations of evey kind the present and future ascetic maintains his firm hold upon the inner life, unmoved and without attachment. Thus the two pictures show forth the law of evolution as it affects and powerfully modifies the growth of character and development of religion itself, or of the human capacity to receive spiritual revelations.

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